



REPORTS ON THE BIRTH AND AMAZING PROGRESS OF ISRAEL

A DECADE OF MIRACLES
ISRAEL'S AMAZING CREATIVITY
THE STORY OF THE INGATHERING
ISRAEL'S NEW INTERNATIONAL POSITION
THE GREAT LEADER—BEN-GURION
ISRAEL'S ARABS

By William I. Siegel
By Alfred Werner
By Aryeh Newman
By Boris Smolar
By Oscar Herschman
By Eliahu Salpeter

PASSOVER SYMBOLS



The symbols, in the plate:

A—Egg, B—Shank Bone, C—
Bitter Herbs, D—Lettuce, E—
Charoseth, F—Horse Radish.

PESACH — PASSOVER

Pesach is a Hebrew word meaning to pass or skip over. The Bible tells us that when the Angel of Death caused the first-born in every Egyptian home to die, the Jewish homes were not touched. The Angel of Death passed over the Jewish homes.

SEDER

Seder is also a Hebrew word meaning order or procedure. On the first two evenings a special order or service known as the Seder is conducted. When our ancestors left Egypt they celebrated their freedom with a special ceremony. Ever since then this ceremony has been observed by Jews.

THE SEDER TABLE

The following articles are grouped on the Seder Table: Three matzoh placed in the center; a dish containing bitter herbs, horse radish, celery, parsley, lettuce, charoseth,—a mixture of scraped apples and raisins, pounded almonds and other nuts, sugar and cinnamon; an egg which has been roasted in hot ashes; a roasted lamb bone (the shank is generally used); special wine used for Pesach.

MATZOS

When our ancestors left Egypt they had no time to bake their bread in an oven, so they took along dough and baked it in the sun while traveling. The matzohs remind us of the bread of affliction or suffering which our ancestors ate in Egypt and of their haste to flee from the land of slavery. The three matzohs used at the Seder commemorate Abraham's hospitality to the three visitors who, our Rabbis tell us, visited him during Pesach. Said Abraham to Sarah: "Make quickly *three measures of fine meal*; knead it and

make three cakes." The three matzoh symbolize these three measures.

WINE

The wine symbolizes joy; "And wine that maketh joyful the heart of man." (Psalm 104:15) We drink four cups of wine because of the four promises made to our ancestors when they were freed from Egyptian slavery.

"And I will take you out" of the land of bondage.

"And I will save" you.

"And I will free" you from slavery.

"And I will take" you to be a Chosen People.

MOROR

We eat a bitter vegetable, usually horseradish, as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

THE EGG

The egg is a symbol of the new life the Jews were to enter. The people were about to burst the shell of slavery and enter the period of liberation. It is also the symbol of the free-will burnt offering brought each day of the Passover Feast during the existence of the Temple in Jerusalem.

CHAROSETH

Charoseth is made of nuts, apples, raisins, cinnamon and wine. It has the color of clay or mortar. We

eat it to remember the bricks our ancestors made in Egypt and the mortar they used in building palaces and temples for the Pharaohs. It is also used as a symbol for the sweetness of freedom.

ROASTED BONE

The Lamb Bone reminds us of the sacrifice on the first Passover (Exodus 12:3-10). God commanded each Israelite family to make a burnt offering of a lamb. The bone of a Lamb, an animal worshipped by the Egyptians, is placed on the table to show that idols are powerless to help or to injure.

THE AFIKOMEN

Afikomen is of Greek origin which means after the meal or dessert. It, too, reminds us of the way Passover was celebrated in olden times. At the end of the Seder each person received a small portion of the Paschal lamb for dessert.

CUP OF ELIJAH

There is a beautiful legend that before the Messiah appears to lead the Jews back to Palestine and to establish everlasting peace in the world, the prophet Elijah will appear to announce the coming of the Messiah. We express our wish and hope for the arrival of this glad messenger by providing a special cup of wine and by opening the door to admit the expected guest.

LEST WE FORGET

The following is a prayer suggested for the Seder Services

IN THIS night of the Seder we remember with reverence and love the six million of our people of the European exile who perished at the hands of a tyrant, more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name,

and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world. And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah:

And though he tarry,

None the less do I believe!

And though he tarry,

None the less do I believe!

I believe, I believe, I believe!

I believe, I believe, I believe

With perfect faith, with perfect faith

In the coming of the Messiah I believe!

THE RELEVANCE OF THE PASSOVER MESSAGE

THE essential definition of Passover is to be found in the phrase *Yetziat Mitzraim*, the going forth out of the land of Egypt, a phrase repeated innumerable times in the Bible, Haggadah and Prayerbook. The usual synonyms given for these words, "release," "liberation" and "freedom," gloss over the extraordinary character of the Exodus.

To appreciate fully the religious meaning of the Exodus we must turn to the historical background of the Hebrew enslavement in Egypt. The historians tell us that before the children of Jacob came to Egypt many Semitic tribes had penetrated the rich delta of that land, and were probably pressed into slavery by the native Egyptians, like their kinsmen, the Hebrews, years later. In time, they rebelled against their masters, won their freedom and went on to gain control of the reins of government. It is conjectured that the Pharaoh who was favorably disposed to Joseph and his brethren was a member of these Semitic tribes, known as the Hyksos. These Semitic Pharaohs in time lost their power as a result of a native uprising.

The natural, logical and historically unprecedented course for the Hebrews was to rebel against their Egyptian taskmasters at that moment when Egypt lay ravaged by plagues, gain their release, force the promulgation of equal rights and retake their fertile land of Goshen. Instead, Moses and the children of Israel quit the land and went forth into a frightful, terrifying desert. In this course of events we find the spiritual significance of the Exodus.

Moses, the great architect of the human spirit, knew that in the land of Egypt,

weighed down by ages of superstition and idolatry, an enduring people dedicated to the will of God could not be fashioned. Mount Sinai could be found only in the midst of a barren desert, free from the allurements of the fleshpots of Egypt.

It took superhuman strength and courage to exchange a rich, fertile Egypt for a terrible wasteland. The Hyksos, who remained in Egypt to enjoy their dominion and their equality with the natives, sleep the dreary sleep of forgotten na-

tions. Thus we see how "the going forth out of Egypt" is bound up with Mount Sinai and the Torah.

The remembrance of *Yetziat Mitzraim* is a lesson we bring to the nations of the world. Freedom, equality and civil rights, from the standpoint of religion, are not to be considered ends in themselves but to be taken as the indispensable requisites for that opportunity that must be given every man to reflect in his life a God-given humanity.

BENJAMIN KREITMAN.

IN TRIBUTE TO RABBI LEVENTHAL

THE Center family will shortly join with Rabbi Levinthal in celebrating his seventieth birthday. It will be for us an occasion for rejoicing and thanksgiving. It is now some forty years since Dr. Levinthal came to the Brooklyn Jewish Center. He came at a time when American Jewry was groping for a definition of the Synagogue Center which would meet the needs of the modern age. Through the Brooklyn Jewish Center Rabbi Levinthal magnificently defined its meaning for the American Jewish Community. Mainly through his talents and efforts it has become the model synagogue of the land, serving as a guide and an inspiration to all the others.

Yet the importance of the institution never obscured the man. Both his personality and his eloquence became a powerful influence in American Jewish life, going away beyond the confines of the Center. Rabbi Levinthal had done something that had startled American Jewry—he returned to the Jewish pulpit its Jewishness.

Phillips Brooks, the great American preacher, gave this as his definition of preaching: "Eloquence has been defined, sometimes, as the art of moving men by speech. Preaching has this additional quality, that it is the art of moving men from a lower to a higher life. It is the art of inspiring them toward a nobler manhood." Until the appearance of Dr. Levinthal in the pulpit of the American synagogue, Jewish preaching was a thin and bare eloquence. With his exposition of the scriptural text, bringing to bear upon it the wisdom of the Talmud and the Midrash, the sermon became the

(Continued on page 4)

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

TWO INSPIRING INCIDENTS

Two incidents were recently reported in the press and other periodicals which made a deep impression upon me. They revealed a sensitivity of character seldom witnessed today, and were a revelation of the deepest and loftiest Jewish idealism.

The first of these incidents occurred in Jerusalem. The chief secretary of Prime Minister Ben Gurion was driving his automobile, and through no fault of his, the car struck a pedestrian. The man was seriously injured and rushed to the hospital.

The police certified that the accident was altogether the fault of the injured man, who crossed in the middle of the road, and that the driver had the right-of-way. But the latter thought that the unfortunate man was killed, and his conscience was so troubled that he immediately drove to his home and shot respect. When we see how often men and women, driving their automobiles at unreasonable speed, bring injury and death to innocent pedestrians or other car passengers, and how easily they succeed in calming their conscience and even erasing the incident from their memories, it is indeed comforting to read of someone who had such high regard for the sacredness of human life and who felt the pangs of conscience, though no legal

himself. Before taking his own life, he made out a will in which he bequeathed all his meagre possessions to the family of the man he thought was dead. It so happened that though the victim's injuries were very serious, and he was in critical condition, his life was saved. But the very thought that he might have killed the man, and that he bore some responsibility for the loss of that life was enough to crush the driver's mind and to lead him to take his own life. When Ben Gurion was informed of what had happened, he wept, because he knew the fine character and personality of this man who served him so faithfully for many years.

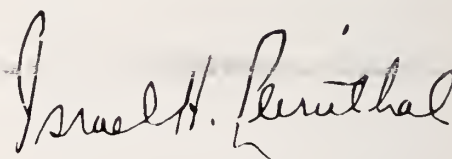
No one, of course, would urge that this example should be followed by others under similar circumstances. And yet, this incident does reveal a sensitivity of character and a considerateness of human life so rare, that it demands our or moral responsibility was his, that he could not remain at ease.

Another incident was reported in the news bulletin of the American Friends of the Hebrew University, which also gives an insight into a character that is rare to behold in our day, and which deserves the highest praise. A few years ago a wealthy Jew of Egypt made a gift of ten thousand dollars to the Hebrew University in Jerusalem. After the

Sinai-Suez Campaign, when Nasser began his expulsion of the Jews from Egypt and the expropriation of their wealth, this man and his family made their way to England. They had lost all their property and were now dependent upon the kindness of their friends.

The leaders of the Hebrew University heard of this man's plight, and immediately offered to return to him every dollar of the munificent gift that he made several years ago. But this man unhesitatingly refused even to consider such an offer. He regarded his pledge and gift so sacred, and he felt that the cause was so worthy, that he preferred to struggle in poverty rather than to deny himself the joy of the gift that he made. What remarkable strength of character this man must possess, and what high ideals must have moulded such a personality!

Not many of us can achieve such character and such conscience, but it is good to know that there are people who can arouse in us an admiration for conduct so unselfish and sublime, and who can also inspire in us a loftier vision of life.



Independence Hall for Israel Anniversary

The opening American event of the Israel anniversary will be a ceremony in Independence Hall, Philadelphia, at which former President Harry S. Truman and Ambassador Eban, of Israel, will be two of the principal participants. Also present will be the Governor of Pennsylvania, George M. Leader, Mayor Richardson Dilworth of Philadelphia and Frederic R. Mann.

Dr. Israel Goldstein, Chairman of the American Committee for Israel's Tenth Anniversary Celebration, said that Independence Hall was chosen for this occasion because it was the birthplace of the American Declaration of Independence. "Both Declarations of Independence," he said, "Israel's as well as that of the United States, are akin as basic pronouncements of Freedom, Democracy and Devotion to Liberty."

Editorials *Continued from page 3*

authentic Jewish word that alone can move the listener, to use Brooks' felicitous phrase, from a lower to a higher life. To hear or read his sermons is to feel that here is a *Gilgul*, a transmigration of souls—an ancient midrashic homily in modern garb. Like the *Rabbanan d'Aggadata*—the masters of interpretation, he tapped the scriptural text and there gushed forth a fountain of living waters. The power of the authentic Jewish word was never

better illustrated than by the preaching and teaching of Dr. Levinthal.

The members of the Center, together with Rabbi Levinthal's many friends and admirers, congratulate him on this milestone in his life. We pray that the Almighty will grant him and his dear ones health and happiness so that he may continue to bless us with his inspiration and eloquence for many years to come.

BENJAMIN KREITMAN.

THE TENTH ANNIVERSARY

SOME REPORTS ON
THE BIRTH AND
AMAZING PROGRESS
OF THE STATE OF ISRAEL

A DECADE OF MIRACLES

By WILLIAM I. SIEGEL

THE harvest of Israel's achievements during its first decade of independent existence in the fields of economic, social and cultural development would be of unique significance if they had been garnered amid normal internal peace and external cooperation. When they are assayed in the light of the actual conditions of disorder, aggression and war which prevailed during the entire period, they are without historic parallel.

On November 29, 1947, the General Assembly of the United Nations, by resolution created a Jewish State, to come into being on May 15, 1948. The British Mandatory authorities did not wait for this day to arrive. Instead, and long before, they abandoned both their obligations and their powers and departed helter skelter, leaving the country's currency and records in complete disorganization and bequeathing to the beneficiaries of their broken trust the enormous burden of eradicating the accumulated errors of twenty-one years of misgovernment.

This was but the least of Israel's immediate problems. Although the United Nation's resolution had decreed that "any attempt to alter by force the settlement envisaged" was to be regarded as "a threat to the peace" Arabs, within three days after the adoption of the resolution, began to perpetrate attacks on Jews throughout the country. These Arabs were in the main soldiers from neighboring lands, posing as civilian "volunteers." Since the British had decamped without making any provision for organized government, the *Vaad Llenumi* established a provisional government to function until the formation of the State under the terms of the U. N. resolution. That provisional government had much grist for its mills to grind. Jerusalem had been besieged by Arab forces and cut off from the coastal plain. An Israel without Jerusalem as its heart and soul was of course unthinkable and unbearable in the conscience of the Jewish people. The

first task therefore—of the Israelis was to succor Jerusalem. This, with the right hand; at the same time there existed the pressing necessity of simultaneously fighting and defeating the Egyptian army which had invaded Israel in massed strength.

The history of the Jewish people is a long record of the recurrence of miracles, and in this 20th century another miracle was wrought. Within the short period between April 1st and June 11th the Israelis effected brilliant military victories which provided food and armaments for the population of Jerusalem, defeated and routed the Egyptians in the battle of Mishmar Haemek, brought Haifa under the control of the Haganah and compelled the acceptance by the enemy armies of the truce initiated by the United Nations. The breach of that truce by the Arabs within less than a month after its inauguration compelled the resumption of fighting during which Beersheba was liberated, Gallilee freed of Egyptian irregulars, the main Egyptian troops isolated and the Negev opened for Israeli settlement.

This second round of hostilities ended in July of 1949. It ended not in peace but in a continued, if sporadic, series of Arab aggressions causing thousands of Jews to suffer wounding and death even to the present day. It was a period when Israel, time and again, pressed for the establishment of a genuine peace which would secure every Arab territorial, economic and political right. These offers have been consistently refused by the Arab countries. The Arabs have been so emotionally childish in the symbolism of their rejection as even to refuse to sit in the same room with Israeli representatives. What is worse from the point of view of international peace, they have based their refusal on the specious ground that Israel has breached the terms of the founding resolution, although the record

is clear that Israel's resort to arms was completely and solely compelled by the initial Arab aggression.

During the progress of these hostilities Israel accomplished the incredible feat of increasing its population from 650,000 to the present census of almost two millions. The financial cost alone of such growth is staggering, not only to the imagination, but in fact. It points up the enormously resilient character of a people who, although improverished themselves, and with but the most elementary beginnings of resource-development, were nevertheless able to absorb into their midst twice their own number of immigrants who brought to the country no increase in material wealth. What they did bring, to add to a similar treasure already possessed by the *chalutzim*, was the inestimable and incalculable treasure of their courage, their devotion and their determination to persist and exist against all odds.

These two million people have fought their modern battle of Armageddon against a host of forty million, incited by leaders who are themselves driven by a demoniacal enmity to the very idea of the existence of a free democracy in the Middle East. Such disproportion in numbers alone would have made the victory of the Israelis a magnificent military triumph. But the Israelis have had much more than this force with which to contend. The threat of Russian intervention in strength has always been an additional portent of danger, and the actual intervention of the Soviets through the contribution of armament to the Arabs has been very little less than the feared potential. The hundred-hour war in the Sinai desert did more than result in the destruction of Nasser's Egyptian armies. It unearthed a cache of almost half a billion dollars of modern Russian weapons and fortunately captured by the Israeli army. The demonstrated incapacity of the Egyptian troops to use this *material* proved conclusively that the only other conceivable purpose for which these arms were intended was Russian physical inter-

vention in the Middle East: whether by troops under the Soviet flag, or by pseudo volunteers, is completely immaterial. The unsheathed claws of the New Bear are just as dangerous to world peace in either case. It is a tremendous debt of gratitude which the world, and particularly the West, owes to the Israelis for having upset the time schedule of this certain invasion.

That the threat still persists, and indeed is aggravated by the recent formation of the United Arab Republic between Egypt and Syria on the one hand and the federation to which Jordan and Iraq are partners on the other, is but a consequence of Western faulty diplomacy. In those situations where firmness was the only *sine qua non*, we have seen Western vacillation. Where only unity could have served, there occurred the disastrous cross-purposes of the Suez incident. The far-flung travels of our Secretary of State have in actuality never brought him into true and effective contact those leaders and peoples with whom alone the true interests of this country lie.

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This historian will seek to discover the constituent factors of Israel's remarkable decade of achievement. First in perspective and evaluation will unquestionably be the historic will of the entire Jewish people to endure as an entity; a determination endlessly expressed and reiterated in the Passover ritual, *L'shono Haba B'Yerushalayim*. Potently present is the valor of the Israeli men and women and their military skill. A not inconsiderable element is the moral and financial aid of Jewry in the *galuth*. And certainly of essential importance has been the quality of Israeli leadership.

In ancient times, when the cry was heard in the land: "To your tents, O Israel!" Israel had its captains of tens, of hundreds, and of thousands. In this contemporary period of danger it has had, in rich measure, the same wealth of captaincy. That country has been singularly blessed whose Chaim Weizmann was succeeded by its Ben-Gurion; and fortunate indeed have been the armies of that country whose later Yigdal Yadin was no less a warrior than its historic Joshua and David. The Deborahs, the Judiths, the Esthers of old, too, have their parallels in the women of modern Israel.



The modern, streamlined houses growing up on the old soil of Tel Aviv

Within this framework of conflict, difficulty and danger Israel has, nevertheless, created a democratic state possessed of every attribute of efficient governmental functions. It has a judicial organization which can stand comparison with the best in the West. Its educational system culminates in the Hebrew University, an institution which could bring pride to any nation. The employment of modern agricultural tools has once again turned the arid desert and the malarial swamp which Palestine was for two thousand years into a land once again flowing with milk and honey. The natural resources of the country in the mineral wealth of the Dead Sea and the oil of the Negev are being developed at an ever-quickenning pace. The commerce of Israel is borne on the high seas in ships flying its own flag, and its plane wing through the air to the continents and their capitals.

In these tangible ways, as well as in the intangibles of the spirit, Israel has become the sole harbinger of democracy in the Mid-East. Twenty-two million Egyptians live in squalor, poverty and disease, on perhaps the most fertile valley on earth. More than several million Saudi Arabians exist as the bound serfs under the absolute life-and-death rule of a multi-billionaire oil monarch whose lavish palaces and fleets of Cadillacs and battalions of concubines make even more patently disgraceful the poverty of his subjects. The confederates and tribu-

taries of Nasser and Saud are, within the borders of their own countries, in little better case than their allies. The contrast in the very purpose of living is equally stark. The Israelis have come to the Mediterranean with an olive branch in one hand and a book in the other. They have broken the land with the plowshare; they have given even to the Arabs of Palestine the benefits of modern science; they have welcomed not only for themselves but for their neighbors the opportunity to revive in that ancient land and in the whole of that region the culture which, in former times, contributed so largely to the sum total of civilization's values.

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Not so the Arabs. With them, the right hand is but for the sword; the pen serves only the purpose of propaganda and threat. The land, and all other forms of wealth, are the possession of a greedy few; power is for the perpetuation of privilege. In the whole of the Near East, not one Arab mind is devoted to the pursuit of modern scholarship. Vast areas of land remain untilled, and even unpopulated, despite the fact that nine hundred thousand Arabs huddle miserably in the Gaza Strip and elsewhere for lack of homes. Indeed, the Arab leaders employ this very homelessness as an argument for the perpetuation of hostilities; and this, despite the fact that at the very beginning of the 1948 war, the British—

certainly not over-friendly to the Israelis—reported that “every effort is being made by the Jews to persuade the Arab populace to stay and carry on with their normal lives, to get their shops and businesses open and assure them that their lives and interest will be safe.” Now, as then, “Arab leaders reiterate their determination to evacuate the entire Arab population.”

What of the future? Watchman, what of the night? To what may Israel look forward? This is synonymous with the question: to what may the nations of the world look forward? There can be no doubt that the preservation and the progress of Israel is inextricably intertwined with the entire problem of peace—real and actual peace as contrasted with the present insecure international status. Every realist knows that if Israel were to disappear as a national entity the vacuum left by her destruction would be filled, not by Arab power, but by Russian presence. The process of mere infiltration through which the Soviets are penetrating into the Middle East would immediately and automatically become translated into physical dominance. At this point, the West would be compelled to fight.

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It is therefore fair prophecy that Israel will not be brought to this point of danger unless there be a complete palsy of the Western world and paralysis of Western power. Whether, short of this, Israel shall have peace and progress, or whether its portion shall be turbulence and danger, rests in part on the Israelis themselves and in part upon the conscience and will of the world. It would be naive to expect, at least immediately, very much more of diplomatic skill, national and international harmony and purposive principle than have heretofore been exhibited. One thing is, however, certain: that insofar as this happy culmination depends upon the indomitable will of the Israelis, peace and security will eventually come. *This* is a people which can, by taking thought, continually add a cubit to its stature.

ISRAEL'S NEW INTERNATIONAL POSITION

By BORIS SMOLAR

THE State Department is now faced with a revaluation of its position on the Arab-Israel issue as a result of the split in the Arab camp. The bitter rivalry developing between the pro-Soviet Egyptian-Syrian bloc and the anti-Soviet Iraq-Jordanian bloc has placed Israel in an extremely strategic position. In fact, Israel has become practically the only country through which the United States and other Western Powers could ship arms, munitions, food and other commodities to Jordan, Iraq and even Saudi Arabia, if Nasser closed the Suez Canal and the Syrian ports to the Arab countries which refuse to knuckle under to him.

This strategic advantage is due to the fact that Israel is the only democratic country on the Mediterranean—outside of Lebanon, which is afraid of Syria—that is in a position to permit the free flow of goods through its harbors to the anti-Soviet Arab lands. While it is true that these lands have not yet reached a peaceful settlement with Israel—Iraq has not even signed an armistice pact with Israel—nevertheless it stands to reason that Jordan and Iraq, and even Saudi Arabia, will from now on take note that Israel is the only country that can prevent their strangulation by Nasser. This is perhaps one of the reasons why Israel is not as afraid now of Iraq's federation with Jordan as she was about two years ago, when such a union was mooted but when the Arab camp was not split as it is today.

Another reason is the fact that the Iraqi-Jordanian federation must lean on the United States, which will definitely discourage military adventures against Israel.

Washington's revaluation of the American stand toward the Arab-Israel conflict, as seen by experts, must result in the following: 1—It is now, more than ever, in the interest of the United States to guarantee the security of Israel's borders either through reiteration of the Tripartite Declaration of 1950, or in a more concrete form. 2—

Should Iraq quit the Bagdad Pact Council and request a defense agreement with the United States—which is anticipated—then the United States will have to conclude a parallel defense pact with Israel, especially since Iraq and Israel are still officially at war. 3—The conclusion of separate American defense pacts with the Iraq-Jordan Federation and with Israel would cement the “democratic wall” between Syria and Egypt—the two unified pro-Soviet countries—and will achieve stability in the Middle East. 4—The conclusion of a mutual American-Israel defense pact could lead to the alleviation of tension between some Arab countries and Israel, since the Arabs would begin to think in realistic terms, rather than believe that Israel can be “wiped out.” 5—The problem of the Palestine Arab refugees, most of whom are now Jordanian citizens, could be solved to a very great extent by starting to settle them in Iraq which needs manpower for its farms and industry.

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This last task could probably be entrusted to Dag Hammarskjöld, United Nations Secretary General, who proved to be a good hand at “quiet talks” on the Arab-Israel issue. The transfer of Arab refugees from economically poor Jordan to oil-and-land-rich Iraq should not prove hard for Mr. Hammarskjöld now that the refugees have practically become Iraqi citizens through the Jordan-Iraqi merger. Moved away from the Israel border into the fertile interior of Iraq, and settled there permanently, the Arab refugees will cease to be the major irritant in the Arab-Israel issue. This would make the eventual Arab-Israel peace talks much easier.

SUPPORT

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ISRAEL'S AMAZING CREATIVITY

By ALFRED WERNER

"THE mighty task of Israel's cultural development in its own land," Premier Ben-Gurion warned "cannot possibly be accomplished by the small young state itself. . . . Not only the absorption of immigration and the expansion of agriculture and industry, but also the fostering of the new wisdom of Israel . . . is inconceivable without the faithful and constant participation of Jews everywhere."

With Ben Gurion's caution in mind, I should like to mention here, briefly, some of Israel's contributions to literature, music, the dance, architecture and the fine arts, in order to help our community in this country is that "participation" in "the new wisdom of Israel" so urgently advocated by this great statesman. Since the vast majority of the books written and published in Israel are in Ivrit, and few Americans are as yet able to read modern Hebrew easily, Israel's literature is accessible, for all practical purposes, through translations only. Poetry, unfortunately, resists translation, and whatever English renderings of modern Hebrew poems have appeared cannot give full justice to the striking power and beauty of the originals. Several Israeli novels, however, have been translated into English quite successfully, and two of them were even "best-sellers" in the limited sense that books catering to a special group of buyers could be. I am referring to "Young Hearts" (1950), a tale by David Maletz, dealing with the difficult life of young people in an agricultural settlement, and "Meri Sa'id" (1956), in which the novelist, Hayim Hazaz, describes, with great sympathy and humor the life of some poor, yet pious, Jews who came to the Holy Land from Yemen during the second World War.

Plays, too, have served excellently as ambassadors of Israel, to acquaint Americans with the young nation's trials and difficulties. In 1954, Igal Mossensohn's "Sands of the Negev" was performed on Broadway. The theme was the heroism of settlers, surrounded by Arab troops, yet bravely holding out until an Israeli



The Glass Museum to house the Walter Moses collection of ancient glass now being completed by the American-Israel Cultural Foundation, as part of the Museum Ha'Aretz at Tel Quasile, outside Tel Aviv

army unit could arrive to relieve them. Also inspired by the war of liberation was the movie, "Hill 24 Doesn't Answer," which told of a small group of Israeli soldiers who gave their lives to hold a hill of major strategic importance.

Israelis are insatiable readers. But, to tell the truth, they often prefer books by foreign—especially American—authors, because their own remind them too grimly of the tragic events of the past and the trials of the present. Except some of the recent immigrants from Oriental lands, there are hardly any illiterates in the population. On the contrary, few places on earth have such a large proportion of college-trained men and women, including salesgirls, factory workers and taxi drivers.

There is about one bookshop for every 5,000 inhabitants. Some are really first-rate, having tens of thousands of items, old and new, in several languages. Naturally, most of these stores are con-

centrated in the three big cities—Tel Aviv, Haifa, and Jerusalem. Yet even the tiniest and remotest kibbutz has a library of its own.

With an area hardly as large as the State of New Jersey, with a population just at the 2,000,000 mark, ringed by enemies, poor in everything except effort, Israel nevertheless imports more books than all the other countries of the Middle East combined. Although its paper-manufacturing industry is still in infancy, Israel has a considerable book production of its own (including fast-selling Hebrew pocket books). While there is a demand for sentimental love stories and adventure tales, it is not great. On the other hand, attractive art books with French, English, or Hebrew texts are displayed everywhere, and they help brighten homes that by our standards would be judged quite meagre.

Years ago some pessimists predicted that the Jews would deteriorate intel-

lectually in this "remote Asiatic country." In a sonnet, entitled "Bezalel," Israel Zangwill, sounded a warning:

"We are, unless we build some
shrine and ark, A dying rabble
in a wilderness."

Zangwill knew that no nation worth the name could exist and develop without creating a body of song, dance, literature, and the fine arts. But there was no reason to fear—creativity blossomed forth almost at the same moment that the barest necessities for living had been gained.

This is true, above anything else, of music. When, twenty-two years ago, Arturo Toscanini went to Palestine to conduct the concerts of its newly founded symphonic orchestra, he was amazed to note how quickly tickets were sold out. Bronislaw Huberman, who founded the orchestra, is no longer among the living, but his work survives. The Israel Philharmonic is now a noted institution, and there are the Hebrew National Opera, the Haifa Community Orchestra, and the conservatories of music in the three large cities. In 1950, a special Music Department was created within the government's Department of Culture and Education. Israel has sent several gifted young pianists and violinists to perform in the concert halls of the United States, and works by several Israeli composers—notably those of Paul Ben-Haim—have been performed here with success. Inbal, the Israeli dance group, has been seen and admired here, as elsewhere. These young men and women—immigrants from Yemen, or the descendants of such immigrants—combined dance with music-making and acting, resulting in a unique theatre. Unfortunately, this has been the only kind of Israeli theatre presented in this country after the memorable visit of the Habimah troupe quite a few years ago. It is deplorable that the Habimah has not returned, and that neither Ohel ("Tent") nor the Chamber Theater have ever been invited to this country.

But if I were asked in which directions Israel's cultural productivity has been channelized most successfully, I would answer; first, in the fine arts, secondly, in architecture. There are good reasons for the quick rise of the fine arts. Let us not forget that the overwhelming majority of Israelis are immigrants.



The new Frederick R. Mann auditorium in Tel Aviv on the night of the opening concert

Luckily, the transfer to the Holy Land of a painter or sculptor from anyone of the sixty countries of the *galuth* does not require a damming up, for years, of the individual's creative urge. Off the boat, or off the plane, the immigrant artist can grasp a brush or crayon and start to give an outlet to his feelings. This is not true of the writer, who may take years in learning to master Ivrit—and who often fails to assimilate the language sufficiently, to write fiction, let alone poetry.

Architecture had to develop simply because there were not enough buildings

available when the State of Israel was created in the spring of 1948. Many houses were destroyed during the war, and, after the armistice, the government required modern quarters for offices, and housing for the tens of thousands it expected to arrive from post-war Europe.

The number of Americans who are familiar with paintings, sculptures and graphic work by Israelis is, of course, much larger than that of Americans acquainted with the glory of its architecture. You need not go to Israel to see her art—it comes to you. In 1939, the United States, for the first time, had an opportunity to become acquainted, on a



Dedication concert by the Israel Philharmonic Orchestra in the Frederick R. Mann Auditorium in Tel Aviv

fairly large scale with paintings, drawings, prints and sculptures made by Jews in Palestine during the British Mandate. I am referring, to the exhibition at the Palestine Pavilion of the New York World's fair that opened some months before the start of the second World War.

In 1953, the Metropolitan Museum of Art was host to an exhibition, "Seven Painters of Israel," which was also seen in several other major cities of this country. In recent years, the works of many individual artists from Israel have been shown in private galleries. Quite a few pictures were acquired by Jewish collectors, but also by some distinguished museums, among them, the Guggenheim Museum and the Museum of Modern Art.

Both the public and the press have made the visitors and their offerings most welcome. To recall the latest, I will mention the group exhibition of Ein Hod artists, which was opened last fall at the Riverside Museum by the mayor of that artists' colony, the famous painter Marcel Janco, and the recent exhibitions at the Theodor Herzl Institute of graphic work by Jacob Steinhardt and Reuven Rubin.

It is impossible to describe and evaluate briefly the glory of Israel's art, the accomplishment of perhaps as many as five hundred painters and sculptors during the past five decades. But a few general remarks might be helpful in providing a better understanding. Israel's art is inspired by the country's picturesque types, and, in particular, by its landscape. The Israeli artist, by painting the land, underscores, as it were, his legal and moral right to it. Generally speaking he is preponderantly a regional artist, comparable, perhaps, to our "American Scene" painters, for he is busy with the unique and exclusive sights which the country has to offer. But in creating a work of art, he inevitably "distorts" the topographic facts to fit his aesthetic conceptions. Whereas Jews in the Diaspora have been leaders in the abstract and non-objective movements, as well as Surrealism, in Israel these vanguard movements are subordinated to a more or less accentuated Expressionism that never abandons reality as a point of departure.

Truth demands an honest admission that Israeli artists have not yet found their style, have not yet developed characteristics that are unmistakable and specific. But this is not surprising. After all, the vast majority of her artists not only received their training elsewhere but came to Palestine when they were thirty, forty, or older. When the *sabras* who are at present studying at the academies of Jerusalem, Tel Aviv

Hitlerism, the Warsaw Ghetto fighters, and the heroes of the War of Liberation. Many people would like to see the country's parks and public places adorned with beautiful works in stone or metal. But they know that it may take many years before Israel will have reached an economic status that will enable it to spend large sums on what must still be considered a luxury.

As to Israel's architecture, up to about



The celebrated Habima Theatre which produced plays and players that became world-famous. Below, a Hab.mah production of Shakespeare's "A Midsummer Night's Dream"



and Haifa, will have become mature artists, the aspects of Israel's art may be entirely different.

Many Israelis purchase works of art—originals if they can possibly manage it; being people of modest means, they do so for a real love of art rather than for display. Sculptors find it more difficult to create markets for their products than do the painters. Here and there monuments have risen—mostly stone sculptures commemorating the victims of

1925, the settlers could not possibly concern themselves with the problem of architecture as an art, their sole aim being the redemption of the soil. In the last thirty years, however, immigrant architects from Central Europe (for example, graduates of the Bauhaus School) have produced some very fine buildings. Using either reinforced concrete (mostly in Tel Aviv) or stone (in Jerusalem and Haifa), they gradually adopted some tricks from the Arabs—notably, how to build very

thick exterior walls, and to keep the windows rather small so as to offer the inhabitants a protection from the excessive heat. Certain government buildings, completed after 1950, prove that an edifice can be very beautiful even if the architect concentrates on the building's utilitarian purposes, and that the simplicity of functionalism must be regarded an asset rather than a liability.

It must be stated that several artists have devoted their talents to the crafts, without considering this step a self-degradation; Kahana and Jean-David have turned out very beautiful ceramics—Kahana grafting some delightful animal forms upon his flasks and vases, while Jean-David's plates and tiles are more in the abstract vein. Well-known, of course, is the skill of the Yemenite jewelry-makers. In their native Arabia, they wrought superb rings, earrings, necklaces, brooches and bracelets for their women. Months would be devoted to one beautiful object there was no hurry, except that the piece had to be ready for the festive occasion, be it a birthday or wedding-day. But in Israel, the immigrant's mind was imbued with the slogan which has been injuring true art in every corner of the globe: "Time is money."

Owners of large jewelry-manufacturing firms engaged the Yemenite craftsmen and taught them to use modern equipment for mass production. For a while it seemed as though the glory of Yemenite artisanship had come to an end. Fortunately, there were some far-sighted men in Israel who were determined to revive one of the world's remaining folk arts. Today, a number of Yemenite masters are again creating hand-made pieces that have a hundred intricate details to each one in the factory-made piece, and that, above all, have all the genuine charm of a traditional art.

Premier Ben-Gurion is right to demand that every Jew in the Diaspora should contribute to what he called "the mighty task of Israel's cultural development." American Jews can help by acquainting themselves with Israel's literature and music, its arts and its crafts, and by adorning themselves and their homes with some of the beautiful things wrought in the Land of our Fathers.

THE GREAT LEADER — BEN GURION

By OSCAR HERSCHMAN

"**W**E HAVE a son who will one day be known the world over." So spoke the mother of David Ben-Gurion, first Prime Minister of the State of Israel, and one of the world's leading statesmen.

In the midst of the many celebrations of this tenth anniversary of the re-establishment of the Jewish state, consider these aspects of Ben-Gurion's career and philosophy.

Throughout his life, Ben-Gurion has striven to lay the foundations for the re-establishment of the Jewish state. His approach was to work in various fields and prepare himself for this purpose. He arrived in Palestine at the age of nineteen, with a background of Hebrew culture and a love of Zion. His first cycle of preparedness started with his work on the land and in the colonies, laying the foundation for co-operative settlements known as *kibbutzim*. He also organized Jewish self-defense, "Ha-Shomer," which developed into the "Haganah," and became the nucleus for Israel's future army. At the same time he identified himself strongly with the Hebrew language, editing Hebrew publications in collaboration with Yitzhak Ben Zvi. Simultaneously he began laying the foundation for the Jewish Labor Movement, and its institutions in Israel. He was the chief architect of "The General Federation of Jewish Labor," known as "Histadrut," and for a number of years he was its Secretary-General. Together with these efforts, was his activity in the World Zionist movement as the leader of the Labor Zionist party.

In 1935, Ben-Gurion was chosen Chairman of the Jewish Agency Executive, and he occupied this office till the day he proclaimed the Jewish State. When emergencies befell Zionism and the Yishuv in Israel, and the British Mandatory Government sought to restrict Jewish immigration and land purchases, Ben-Gurion's voice thundered forth in protest, and he became more adamant in his vociferous demands for the establishment of the Jewish state.

It can now be told how Ben-Gurion

tried to heal the breaches in the Jewish ranks and avoid unnecessary duplication of efforts. He made several attempts to seek out Jabotinsky for a common *modus vivendi*. But narrow politics sabotaged these efforts and he was unsuccessful.

At the end of World War II, Ben-Gurion foresaw that the time was approaching when his dreams for Israel could be realized. Thereupon this became his all-absorbing passion. He visited foreign countries, including the United States to prepare for the day when the State would be proclaimed.

Following the historic United Nations resolution of November 29, 1947, there were many who wavered and were fearful. But Ben-Gurion stood up unafraid, influencing those who were hesitant. And on the 5th of Iyar, the state of Israel was proclaimed, with Ben-Gurion as its first Prime Minister. Soon after Dr. Chaim Weizmann was affectionately chosen as its first President. Ben-Gurion was the driving force behind the creation of the new republic on that momentous and sacred Erev Shabbat, which has now given a new holiday in the Hebrew Calendar, YOM ATZMAUT, Israel Independence Day.

In anticipation of this great day, Ben-Gurion had read and studied all his life. In this way he had become an expert on many subjects, including the science of military strategy. He put it to good use when, as Prime Minister, and Minister of Defense, he brought about the formation of Israel's army and helped direct its campaigns against the Arab armies in the successful War of Independence.

It was Ben-Gurion, himself imbued with the promise of the prophets, who helped inaugurate the "Ingathering of the Exiles." Israel Bonds is another of his ideas that mean so much for the country.

For a brief interval Ben-Gurion retired to Sdeh-Boker, an independent non-partisan pioneer settlement in the Negev, where he ploughed the fields and delved into philosophy, pondering the role of Israel in the world. A year later he was

needed again at the helm of his country, and became Prime Minister once more.

Under his leadership, at the age of 70, Israel's army knocked out Nasser's new Soviet-supplied forces. Israel's victorious sweep in four days across the Sinai Desert to Suez, was a brilliant military operation which is now being studied in such foremost military academies as West Point, by the United States; at Woolwich by the British, and at St. Cyr, by the French. But to quote Ben-Gurion: "Israel won its War of Independence, and again the Sinai Campaign, because we were filled with idealism and a great vision of the future."

We all know this victory has brought confidence to Israel, respect to the State by all nations, and from Elath, its southernmost port, once again ships go down to the sea, just as it was in the days of King Solomon. Ben-Gurion feels that Israel's trade with Africa and Asia will progressively increase, and during the coming decade, with ports also in the Mediterranean, he expects Israel to be well on her way towards developing into a world maritime power.

What are these qualities in Ben-Gurion which have enabled him to direct his country's destinies so successfully? Ben-Gurion is a many faceted individual. He is a practical, determined statesman, and a prophetic idealist who has seen many of his dreams realized. He is a lover of the Hebrew language and literature who enjoys quoting from the Bible and will not hesitate interrupting a debate to discuss an interesting point in Hebrew philology. One of Ben-Gurion's comments has been: "Israel is the only people who still believes in the same faith and talks the same language as our forefathers did 3,000 years ago. Hebrew was a dead language, for a while, but now it lives again and is the language of our people once more. Nasser cannot even speak a word of Egyptian, the language of the Pharaohs." Ben-Gurion is a student of philosophy. He is at home in the literature of Ancient Greece in the original Greek, and equally at home in Buddhist philosophy. He is proficient in several languages, in which he has written many books.

Yet, like other great leaders, Ben-Gurion has also been the victim of much criticism, particularly for his labor and



Residential architecture in Israel

economic policies.

From a deep understanding of Jewish history and through his convictions of what is best for the new State, Ben-Gurion has approached the problem of German reparations with the eyes of a statesman, not flinching before attacks of his opponents and those who had suffered under Nazism. Thus he supported and welcomed the successful efforts of Dr. Nahum Goldmann in this direction.

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Some differences of opinion have developed between Ben-Gurion and the leaders of Zionism in America and other countries as to the ultimate interpretation of what is, and should constitute, Zionism now that Israel has been established. Looking back upon Jewish history during the days of the Second Temple, when flourishing Jewish communities existed outside of Palestine as well as in Judea, history may again provide the answer when prosperous creative Jewish communities in large centers of the world will cooperate with and complement the work of an invigorated Zion, assuring the continued existence of Judaism, Jewish culture and the Jewish people.

Recently Ben-Gurion expressed his views on what has been accomplished, and what he hopes and foresees for the next decade, speaking not in terms of partisan politics but rather as the elder statesman of his country. He contemplates another million Jews, and an Israel more securely established on the road to economic self-sufficiency. He sees an even greater role for the Hebrew language and

Jewish culture in cementing Israel and the Diaspora. The great question for Israel today is that of men and their ability to develop the industrial and agricultural potential. Israel can well defend herself against its Arab neighbors, provided there is no direct interference by outside powers. And should the struggle between East and West be eased, Ben-Gurion said, there is hope that a permanent peace between Israel and the Arabs may be established during the next decade.

In his summation Ben-Gurion stated, "Israel offers proof to the world that spiritual strength is more valuable than mere wealth and physical strength. We are bringing a democratic society into an area still living in the Middle Ages. I would say to the Jews everywhere, and to the rest of the world: 'We have no reason to regret what has been done in these ten years, and we are hopeful that even more will be accomplished in the next ten.'"

Sen. Lehman on American Policy for Israel

AS AMERICANS, we are not interested in Israel alone. We are concerned for the security and stability of the Middle East as a whole, and the welfare of all the peoples who inhabit it.

I believe that the constant and invariable object of our Government's policy in the Middle East *ought* to be to convince the Arab States and peoples that their *real* interest lies in working *with* Israel and not *against* her. Our efforts must be toward the development of programs linking all elements in this part of the world—Arab and Israeli—in joint and common efforts for the common good—and for peace.

It has been said, and it can bear repetition, that the Arab States must accept the fact that Israel is in the Middle East to stay. This fact must be underscored by an affirmative guaranty of the security and territorial integrity of Israel and of all her neighbors by all the nations in the world who desire peace and stability for this area.

—From a speech before the Committee for Israel's Tenth Anniversary Celebration, of which Senator Lehman is the General Chairman.

IT WAS *erev shabbat*. We embarked at Haifa on a 4,000 ton Greek pleasure steamer. We were the only passengers—a doctor and nurse without patients, several Jewish Agency officials with no immigrants to attend to, two kibbutz propagandists without a public, a Shoham line official, a kashrut supervisor, an itinerant rabbinic emissary and a couple of journalists on their way to a story.

We went inside the ship and the chief steward, immaculate, correct and smiling, allotted us our cabins—no hard task in an empty ship. This was to be our home for the next six days—a deserted pleasure steamer, its fittings, bar, staterooms all intact, mattresses stacked high and strewn around and the odor of the human cargo that had packed its decks and interior on its last trip to Israel still distinctly traceable. Grimy sailors, shirtless stewards wandered disconsolately round the ship, as if in search of the carefree, spendthrift holiday makers that had once constituted the boat's clientele.

But now this was one of the immigrant carrying ships chartered by the Jewish Agency to bring the second great wave of newcomers to the State of Israel. This time many were highly skilled and educated persons who had tried to integrate themselves in their countries of domicile in Eastern and Central Europe but had failed through no fault of their own. Disillusioned, they had turned to Israel. They joined another stream of Jews, from a totally different environment, from North African countries, who were also heading for the same shore,—unskilled, unlettered but saturated with a primitive and deep Jewishness they had never tried or been able to deny.

The ship was proceeding in accordance with a schedule mapped out by the Immigration Department of the Jewish Agency to pick up immigrants waiting at some Mediterranean port. On the way back, the doctor and nurse would have their patients; the officials would work day and night registering the immigrants, classifying them and arranging with them where it would be best for them to settle in their new homeland; the kibbutz propagandists would try to attract some of them to take up a kibbutz

A STORY OF THE INGATHERING

By ARYEH NEWMAN

life. The ship on its way back would be transformed into a floating immigrant reception camp, so that when the passengers stepped down at Haifa they would, all of them, after a cursory customs check of their baggage, be speeded straight to their places of settlement. Some of them would go to rural towns and villages, to development areas, to intensive Hebrew institutes and temporary hostels, and, others would be interviewed by prospective employers.

Meanwhile the ship was empty. The kashrut supervisor went along with the chief steward to look over the kosher kitchen and make sure it functioned correctly for its dozen passengers. The demands of kashrut however could not suppress the definite Greek and *un-beimische* flavour of everything that came out of the kitchen. For most of the passengers, this outward trip was a veritable pleasure cruise giving them the breathing space and hard-earned rest they needed before they once again resumed their nerve-racking job on the return journey. Once we had settled down in the ship and got used to the sense of empty spaciousness, the religiously observant amongst us remembered the approaching festival and began to count heads to see whether the traditional ten *minyan* men might be mustered. There were indeed just ten and with the additional incentive of *yizkor* and appeal to the sporting instincts of a pagan but well-intentioned youthful sabra we were able to hold a morning service on Shabbat. Never did the opening words of the Decalogue sound so appropriate, never had I caught so vividly the profound national and religious implications of what to Rabbi Yehuda Halevi was the key sentence of Judaism: "I am the Lord thy God who brought thee out of the land of Egypt, from the house of bondage."

But as the ship reached port, the scene changed. Hundreds of immigrants, mainly from North Africa, tramped up the gangway—families of three to four generations, from the seventy-year old grandparents in flowing Arab robes to

the daughters in latest Paris-styled jeans, and with babes in arms. The cabins and dormitories filled up to capacity and preparations were hastily made to start the paper work on the immigrants which would classify them, register them as citizens of Israel and facilitate their absorption in the country the moment they arrived.

This filling out of documents was nothing new to the immigrants. They had already tasted the sweets of western bureaucracy at Jewish Agency offices and transit centres prior to embarkation. They looked upon it as an inevitable part of the process which would ultimately bring them to Israel, and were fearful that they might, by some omission, place some obstacle in their own way or fail to benefit from any of the facilities that were being generally offered to new immigrants. Many had relatives in Israel and were aware of the different types of settlements and had already decided in their own minds where they wanted to go. On the other hand, the Jewish Agency officials had the latest list of openings in the country, the new towns and villages needing manpower, the new development areas and factories where there was work. It was their task to direct the newcomers to the avenues most productive and beneficial for both the individual concerned and the State.

Each immigrant was first provided with an immigrant booklet in which all family matters were entered, and in which were carefully detailed the help that might be received from the Jewish Agency and the instructions concerning medical and social welfare institutions where the newcomer was entitled to receive assistance. The first help he had received from the Jewish Agency was, of course, his transportation and that of his family, and the amount spent on this is duly noted in his booklet. Each immigrant signed an undertaking on the boat that he would repay his passage money, when he could afford it, or in the event of him leaving Israel. The booklet also entitled him to obtain the assistance necessary in the first few weeks of arrival, the essential utensils and

furniture, a loan to tide him over till he started work. Even his baggage and its clearing with the customs was done for him. But this process of registration was more or less automatic and formal.

The real task calling for tact and understanding and sometimes giving rise to heated argument was the selection process which was designed to save the immigrant the demoralization of languishing in a camp and the State the public expense of supporting idle hands. "Where do you wish to go?" was the first question asked. Had the immigrant any special preference? He might be going to relatives who had room for him. He might choose a new town already populated by members of his community. Kibbutz representatives might have persuaded him that the kibbutz affords him the most painless method of settling in a new country full of housing and employment problems, and gives his children the healthiest education. He might however be a difficult case and wish to go to a place where there is no work for him, refusing all the possibilities outlined. Then reluctantly he would be sent to an immigrant camp. The professional person would probably be advised to go immediately to an Ulpan, Hebrew institute, where he could board and, within a few months, prepare himself for a job.

All this was fought out in one of the ship's public rooms between officials of the Jewish Agency and the immigrant. By the time he arrived, his luggage was marked with an identity number indicating the destination, his booklet was fully filled out with the details of his future home.

The journey was no pleasure cruise, especially for mothers with newborn babies. Water was only available at specified periods of the day, and the ship was not made to accommodate so much humanity. As it neared Haifa, all the children on the boat were invited to a special party in their honor, goodies were distributed and they showed off their knowledge of Hebrew folk songs, some of them learned on the boat. The children were indeed the only carefree passengers, in contrast to their bewildered and somewhat tense parents, who were apprehensive of the unknown that awaited them. At the quayside, hosts of relatives were waiting. As

soon as visual contact was established, the women burst out into a chorus of exultant cries.

By nightfall all the hundreds of immigrants had been distributed in various parts of the country and many began work almost immediately. Each one was a world of his own with his own distinctive problems, but in grappling with them the fortunate immigrant would benefit from the network of public services geared to meet his needs and a country born out of immigration and existing

for the purpose of absorbing it. I say "fortunate," since not all are fortunate. The officials, who are but human, cannot all be considerate, and against a background of rawness, economic difficulties and red tape, some newcomers meet with unenviable and, no doubt, avoidable experiences. But much has been learned since the first days of mass immigration. Midsummer 1957, with its almost daily arrival of immigrant-loaded ships from Asia and Europe, has provided great return to Zion.

The Origin of the Sunday Laws

An amendment to the Sunday laws is now being sought. The following, from a pamphlet by the American Jewish Congress, outlines a history of these laws.

SUNDAY laws arose from a church-state union. With the adoption of Christianity as the state religion in ancient Rome, Constantine promulgated the first Sunday law in the year 321, calling on the citizens to rest on "the venerable Day of the Sun," commanding the soldiers to worship and prohibiting lawsuits, circus spectacles and theatrical shows on that day. Thereafter, as Christianity spread, governmental edicts forbidding "desecration" of the "Lord's Day" were issued wherever the Church assumed power.

The thirteen original American colonies based their Sunday laws on the English statutes they were familiar with, all derived from a partnership of church and state. Virginia, in 1610, was the first to promulgate a Sunday law which provided that:

Every man and woman shall repair in the morning to the divine service and sermons preached upon the Sabbath day, and in the afternoon to divine service, and catechising, upon pain for the first fault to lose their provision and the allowance for the whole week following for the second, to lose the said allowance and also be whipt; and for the third, to suffer death.

Though there is no record of any executions for violations of the Sunday law

in America, there is no doubt that enforcement was strict in colonial times, particularly in the strongly theocratic New England states.

To New York belongs the dubious distinction of being the first state to prosecute a Jew for violation of a Sunday law. In 1655, Abraham de Lucena was charged with keeping his store open during the Sunday sermon. The prosecution demanded that he be deprived of his business and fined 600 guilders. The records are unclear as to the disposition of the case.

With the British conquest of New York, a new law was adopted "against profanation of the Lord's Day called Sunday." In 1788, this law was re-enacted and amended by a statute called "An Act for Suppressing Immorality" which provided that:

there should be no travelling, servile labor or working (works of necessity and charity excepted), shooting, fishing, sporting, playing, horse-racing, hunting or frequenting of tippling houses . . . by any person or persons within this state on the first day of the week.

It is clear from the history of such enactments in New York and elsewhere, and from their express intent, that *Sunday laws have always been religious laws, the product of church-state union.*

The most pernicious aspect of the Sunday law lies in its discriminatory treatment of those religious groups observing a day other than Sunday as their Sabbath.

ISRAEL'S Arabs are a mirror of events in the neighboring Arab countries.

Despite the ten years which have passed since the establishment of Israel and the official sealing of the borders between Israel and the Arab States, the ties between Arabs in Israel and Arabs across the border have not ceased.

In some cases these are just strong family ties maintained in circuitous ways, occasionally revived by illegal crossing of the borders. In other cases the contact across the border is more regular and it takes the less sentimental but more rewarding form of smuggling. In some cases Arabs from across the border slip into Israel or Israeli Arabs slip out to transfer confidential information. There is no way of sealing off completely Israel's present borders, or rather armistice lines, which roughly, correspond to the chance situation which prevailed when truce came into effect after the 1948 fighting.

Above all, it is impossible—and the Israeli authorities never tried—to seal off the air waves. Just as many thousands of Arabs in the neighboring countries regularly listen to the Israel radio, its Arabic programs blaring from village and town cafes and private homes in Jordan, Syria and Lebanon, so Israel's Arabs are regular listeners of Ramallah, Damascus and Cairo broadcasting stations.

With an almost mathematical regularity, the atmosphere among Israel's Arabs reflected the state of affairs across the border. Whenever there was major unrest in the Arab countries it was echoed—sometimes just under the surface—in the Arab towns and villages in Israel. Whenever the anti-Israel incitement of Arab radio stations reached new heights, there was a strain in relations between Israel's Arab citizens and the authorities. Actions taken by the Israel Government could only weaken but not entirely neutralize this influence.

Thus, for example, for eight years it was the Israel Government mostly which had to take the initiative to bring improvements to the Arab areas of the country, overcoming the apathy and the wait-and-see attitude of the local inhabitants. For eight years the Arab refugees inside Israel were reluctant to accept compensation for their former

lands, preferring to sit and see which way the wind blew.

Under the surface, of course, progress was made in integrating Israel's Arabs into the life of the new State. Schools were opened, Arab boys and girls went to teachers institutes and universities together with Jewish boys and girls. Health centers and hospitals were built in Arab towns and villages, more efficient methods of cultivation were introduced among Arab farmers, clean sanitary water was piped in to replace the often germ-infested local wells.

In many areas the improvement brought about by the establishment of Israel became so pronounced as to make the local Arabs vitally interested in the continuation of Israel rule. The land brought forth its fruit in greater abundance, and the produce fetched prices better than ever. But in the majority of areas, the old-timers usually succeeded in maintaining an air of uncertainty concerning the future of Israel.

All this changed radically after Israel's lightning victory in the Sinai campaign. The Arabs realized that Israel was here to stay and that behind the violent words of Cairo and Damascus and Amman there was not enough strength to turn back the clock of history. Israel's Arabs were now interested in becoming integrated citizens of the State. They began to cooperate with the authorities in speeding up progress of the Arab villages and openly admitted the advantages of living in Israel.

The Israel Government, on its part, seized the opportunity to prepare plans and projects for the advancement of Arabs.

All this was very unpleasant to the Communists. They were never really influential among the Arab farmers but drew what support they had from the day laborers and the unemployed. As new industrial projects materialized in Arab areas—like the new factories in Nazareth—unemployment disappeared and unskilled laborers began to acquire skills and higher wages. Their chief propaganda slogan aimed against certain restrictions of movement in border areas,

which contributed to unemployment among the Arabs, became less effective as employment rose. The Communists felt that they must rely now mainly on extreme nationalism.

Thus the Arab leaders of the Communist Party began advocating a policy attacking not only certain aspects but the very existence of Israel sovereignty in Arab areas.

In this effort they were aided by the partial success of Nasser's effort to regain the prestige lost in his Sinai defeat and by the unqualified support Moscow gave to Arab nationalism. The proclamation of union between Syria and Egypt gave new impetus to this trend. The union injected new life into the Arab extreme nationalist and anti-Israel elements, most of whom are not necessarily pro-Communist, who resumed their whispering propaganda campaigns against the pro-Israel elements.

Thus among Israel's Arabs, as in many other countries, the small Communist minority is utilizing the fanaticism of extreme nationalists for its own purposes.

Israel as a World Example

ISRAEL'S great achievement has been its dedication to freedom, and its ability to provide a refuge—within that framework of freedom—to hundreds of thousands who have suffered indescribable persecution and oppression.

About one and a half million Jews have entered Israel in the past ten years. They came in poverty; many lacked skills; most were without a knowledge of Hebrew. All needed shelter and medical care. Yet within this decade Israel has moulded its diverse population into a proud and homogeneous people capable of developing their homeland to high levels of productivity and of defending it against great odds. All the free western world should take pride in Israel's triumphant achievements.

—From a speech by William Benton before the American Committee for Israel's Tenth Anniversary Celebration.

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

"WHERE JUDAISM DIFFERED," by Abba Hillel Silver. Jewish Publication Society and Macmillan Co.

This is a book that should be read by every thinking Jew of our day. We speak and hear so much of the Judeo-Christian ethic, of the similarities that mark both religions, that we are apt to forget or to overlook the fact that there are essential differences between the two.

Rabbi Abba Hillel Silver has performed this important task of showing wherein Judaism differs with great skill and with a richness of learning and scholarship. In masterly fashion he reveals the uniqueness of the Jewish outlook upon life and the world, wherein Judaism differed from all ancient religions and philosophies. Taking every aspect of ethical and theological teaching, he points out the distinctiveness of the Jewish views in marked contrast to the views propounded in all other religions.

His aim throughout the entire volume is not to disparage the views or beliefs of the other religions—indeed, he treats their views with great respect; but he does endeavor to give a clear analysis of the Jewish concepts, and by constantly emphasizing their distinctiveness from the others, he gives the reader the opportunity to judge their value and worthwhileness.

Dr. Silver writes with his accustomed eloquence, and the reader is captivated by the beauty of language and style as well as by its contents.

All Jews will benefit much from its reading; and to Christians it will offer a better and finer appreciation of Judaism and its relevancy for the world of today.

"ISRAEL: ITS ROLE IN CIVILIZATION," edited by Moshe Davis. Harper and Bros.

The rise of the State of Israel in 1948 gave hope not only to the Jewish community in that land but to Jews throughout the world that this reborn State will serve as a haven of rest for homeless Jews and that it will become the spiritual and cultural center of the Jewish people everywhere. The hope was also felt that in the present struggle of the

entire world to be reborn on firmer foundations of genuine civilization, this new State of Israel may be able—as it did in ancient times—to give to the world a new vision of national life that shall be a rich contribution to the birth of a new and better world.

To strengthen this hope and to study means how to turn this hope into reality was the reason which prompted the Jewish Theological Seminary of America, in cooperation with the Jewish Agency for Palestine, to organize the Seminary Israel Institute.

This Institute has conducted annual study courses and lectures on the spiritual and cultural problems facing the new State, and on the ideals which should animate the life of the State and its people.

Dr. Moshe Davis has edited a number of the most notable lectures which have been delivered at the Institute in the first four years of its existence, so that readers everywhere may benefit from the richness of thought and scholarship which these lectures offer.

The book is divided into four Sections:

1. The Role of Israel in the Modern World, offering masterly addresses by Professor Louis Finkelstein and Prime Minister Ben Gurion.
2. What History Teaches, includes learned addresses by such noted scholars as William F. Albright, H. Louis Ginsberg, Salo W. Baron, Saul Lieberman and others.
3. The New State. Here the brilliant Abba Eban, the late Yahim Greenberg, Martin Buber and others discuss the various aspects of life in the emerging society of Israel.
4. America and Israel, in which a number of thinkers speak of the relationship that should exist between the greatest and one of the youngest democracies in the world.

All the lecturers are outstanding specialists in their fields, and each has made a distinct contribution to the discussion of the great problems that face Israel. Dr. Davis is to be congratulated for editing the volumes in such skillful and fine fashion.

"THE WORLD OF MOSES MAIMONIDES," With Selections from His Writings. by Jacob S. Minkin, Thomas Yoseloff.

No figure in Jewish history since the close up of the Talmudic era has had a greater influence on Jewish life and thought than Moses Maimonides. Foremost codifier of Jewish law, great philosopher and noted physician, he won for himself the role of leading authority and guide for the religious life of the Jews not only in his day but up to modern times.

Dr. Jacob S. Minkin, who has already greatly enriched Jewish literature with his popular works — "The Romance of Hassidism," "Herod, King of the Jews" "Abarbanel and the Expulsion of the Jews from Spain" — has now made another notable contribution to our cultural life in this splendid work on the life and times of this unique personality, Moses Maimonides, with selections from his writings.

Dr. Minkin possesses the great gift of popularizing even the most difficult theme. Thus, within the space of the 150 pages, he creates for the reader a fascinating story of the dramatic life of Maimonides and at the same time gives a clear picture of the world in which Maimonides lived. The remainder of the book—about 300 pages—consists of an anthology of selections from all the writings of this great master. This is done with great care and thoughtfulness, systematically dealing with themes that are of great interest to thinking Jews of our day. A list of some of the subjects which Dr. Minkin chose from the teachings of Maimonides will immediately show the importance of such a selection: God as He is; God and the Existence of Evil; Divine Providence and Free Will; The Precepts of the Torah; Prophecy, Prophets and Moses; Government; Judges, Courts and Justice; Trade, Labor and Charity; Israel and Palestine.

The book is the result of much scholarly research, and yet is designed primarily for the general reader rather than for the specialist. It is written with charm, and the reader will not only

greatly enrich his mind but will be fascinated by it. American Jewry will gain much by becoming familiar with the life, the achievements and the teachings of this foremost master and teacher — Moses Maimonides.

"*CHINUCH V'KIYOUM*" (Education and Survival), by Zevi Scharfstein. Shilo Publishing House, N. Y. and Jerusalem.

No man has made a greater contribution in the field of Hebrew education than the author of this interesting collection of essays, Professor Zevi Scharfstein, Professor of Education at the Teachers Institute of the Jewish Theological Seminary of America. His text books are used in most Hebrew schools in this country as well as abroad. His works on methods of teaching both for the Hebrew language and the Bible have become the accepted guides for practically all in the Hebrew teaching profession. But he has also written on general literary and cultural themes. He is a prolific author, passionately devoted to Hebrew culture and blessed with rich mastery of the Hebrew language and a gift of literary style. As he himself attests, since he was 16 or 17 years old and continuing for the last 55 years he has never ceased writing on the subjects that were close to his heart — Hebrew education, Hebrew literature and the cultural life of his people in the old world and in the new. He can indeed say: "I have set *bachinuch* — the problem of education — before me always." Thus he wrote "The *Cheder* — the Hebrew School — in the life of Our People," a three volume study of "The History of Jewish Education in the Last Generations," and several volumes of an autobiography.

The volume before us is a collection of some of the articles which Professor Scharfstein wrote in the past quarter of a century and which appeared originally in various Hebrew periodicals both here and abroad. All of them are as relevant today as they were when first written. The essays are grouped under four headings: "Difficult Problems in Education and Survival," in which he discusses many of the issues facing educators not only in the Hebrew field but

in general education as well; "Studies in the Hebrew Language," dealing with research in special aspects of Hebrew; "Literary Themes," fine studies of great Hebrew writers; and "Reminiscences," recalling interesting events in his own life and some of the personalities important in Jewish life whom he was privileged to know.

The closing chapter of the book deals with "National Orators," the school of public speakers, differing from the regular synagogue preachers, who traveled from town to town to instill within the hearts of the masses the need for the Jewish national revival and the rebirth of Hebrew as a spoken language. The present reviewer feels singularly honored that the author graciously dedicated this essay to him.

All who are interested in Jewish survival and in the problem of Jewish education, and all who enjoy reading beautiful Hebrew, will be more than rewarded by reading this fascinating volume.

"*A COTTAGE IN GALILEE*," by Edwin Samuel. Abelard-Schuman.

The Hon. Edwin Samuel is the son and heir of Viscount Herbert Samuel, the first British High Commissioner for Palestine, and has lived in the Palestine that is now Israel for the past 40 years. He held many governmental posts when Palestine was under the British Mandate, and is now Principal of the Public Administration Institute in Israel. He is also lecturer in the Political Science Department of the Hebrew University.

His book is a collection of stories written by him, all dealing with incidents during the years 1918-1948, the era of the British Mandate. They deal with the life in that interesting period when Britishers, Arabs and Jews lived together and came in frequent contact with each other. There are fascinating incidents about the Jewish Battalions in 1918, about the Arab peasants of Ramallah, where he once served as the District Officer, tales about his British colleagues in the Governing Administration, tales about the early *Halutzim* in the communal villages in Galilee and about the lives and adventures of all types of people living in Palestine in those formative years of Israel's Statehood.

Mr. Samuel writes with ease and charm, and all of the stories hold the readers'

attention. The book is illustrated with a number of fine pen and ink drawings by a well-known Jerusalem illustrator, Gabriella Rosenthal, which adds to the attractiveness of the volume. Much has been written on the history of that era. But if one wants to have a picture of the every day life of the people in those years as it was actually lived, he can get it best in such narratives as Mr. Samuel depicts for us.

GRANDFATHER ON SEDER EVE

By Marilyn Krantz

RECALL the Seder night
In childhood, long ago,
Watching the dancing candlelight,
My heart, too, all aglow;
Grandfather in the largest chair,
Head bowed, Book in hand,
Softly reading on and on
In the manner staunch and grand—

Grandmother bustling to and fro
To serve the herbs and bitters;
Cousins gaily giggling
(The noisiest of sitters)—
Until Grandfather raised his head
And, with a meaningful look,
Waited 'til silence was resumed,
Then commenced to read the Book.

I did not understand the words
Which from his lips would fall,
Yet I sensed the joy of being
Together, one and all;
Years since have brought me smiles and
tears
And some wisdom, I believe,
To know the meaning of the words
He spoke on Seder Eve.

I know now he was thanking God
For survival of our creed,
For hope He gave our brethren
In each desperate hour of need—
Praying there will come a day
When each and every Jew
May, on Passover, feast in joy
With loved ones, as *we* do.

Yes, many Seders have since passed
And now Grandfather's chair
Has long been empty, yet I sense
In love's presence, he is there;
Now with *my* children gathered 'round
I hear again, somehow,
Grandfather's words on Seder eve,
And I understand them now!



NEWS OF THE CENTER

Concluding Late Friday Night Services to Honor Post Bar Mitzvah Fellowship

The concluding Late Friday Night Services of the season on March 28th will be devoted to the graduates of our Post Bar Mitzvah Fellowship, consisting of pupils who have completed two years of Hebrew studies beyond Bar Mitzvah. Rabbis Levinthal, Kreitman and Lewittes will participate. The following students will be honored: Jeffrey Feinman, Harvey Feldman, Richard Feinstein, Robert Lippman, Joseph Neuschatz, Mark Shpall, David Stern, Michael Yellowitz and David Zusman.

Siyum Services

Services for the first born son will be held on Friday morning, April 4th at 7:00 and 8:00 o'clock.

Passover Services

The services for the first days of the Passover holiday will be held on Friday and Saturday evenings, April 4th and 5th, at 6:00 o'clock; on Saturday and Sunday mornings, April 5th and 6th, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choir.

The services for the concluding days of the Passover holiday will be held on Thursday and Friday evenings, April 10th and 11th, at 6:15 o'clock; on Friday and Saturday mornings, April 11th and 12th, at 8:30 o'clock. Rabbi Kreitman will speak on Friday morning and Dr. Levinthal will speak on the concluding day, Saturday morning. Cantor Sauler will officiate on both days together with the Center Choir.

Yizkor (Memorial Services) will be recited at the services on the last day of April 13th.

Passover, Saturday morning, April 12th, at about 10:30 o'clock.

Holiday Torah Readings

7th Day: Exodus 13:17-15:26;

Numbers 28:19-25.

Prophets: 11 Samuel 22

(Song of Songs is read)

8th Day: Deuteronomy 15:19-16:17;

Numbers 28:19-25.

Prophets: Isaiah 10:32-12:6

Passover Sedorim

The first Seder, on Friday, April 4th, will begin at 6:45 o'clock and the second Seder, Saturday, April 5th, will commence at 7:15 o'clock.

Candlelighting During Passover Holiday Period

Candles will be lit during the Passover holidays as follows:

FRI. APRIL 4 - 6:02 P.M.

SAT. APRIL 5 - 7:05 P.M.

THURS. APRIL 10 - 6:08 P.M.

FRI. APRIL 11 - 6:09 P.M.

Passover Services for Youth Congregations

Passover Services in the Junior Congregation will be held Saturday and Sunday mornings, April 5th and 6th at 10 A.M.; also on the concluding days, Friday and Saturday mornings, April 11th and 12th at 10 A.M.

The Children's Congregation will start their Passover services on Saturday and Sunday, April 5th and 6th at 10:30 A.M.; the concluding days, Friday and Saturday, April 11th and 12th at the same time.

Passover Vacation for Hebrew School

Passover vacation for students of our Hebrew School will begin on Friday, April 4th through Saturday, April 12th. Classes will resume Sunday morning,

SABBATH WORSHIP

Kindling of Candles—5:56 P.M.

Services 6:00 P.M.

Concluding Late Friday Evening Services—March 28th, 8:30 P.M.

ANNUAL POST BAR MITZVAH SERVICE

Cantor William Sauler

will Chant the Service

Oneg Shabbat—Social Hour

Sponsored by the

P.T.A. of the Hebrew School

Sabbath Morning Services

March 29th, 8:30 A.M.

Shabbat Hagadol

Sidrah: Zav

Leviticus 6.1-8.36

Prophets: Malachi 3.4-24

RABBI KREITMAN

will preach

Class in Talmud led by

RABBI JACOB S. DONER—5:00 P.M.

DAILY SERVICES

Mornings: Monday through Friday
7:00 and 8:00 o'clock

Sunday mornings—8:00 and 8:50

The first minyan morning service on Rosh Chodesh begins at 6:45

MINHA SERVICES

Week of March 30—6:00 P.M.

Late Maariv Services—7:00 P.M.

Mishnah Class conducted by

RABBI KREITMAN—10:00 A.M.

The Breakfast on March 30 will be sponsored by Mr. Arnold Greenberg.

There will be no Mishnah classes during the month of April. Classes will resume Sunday, May 4.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BARAD, BENJAMIN: Married; Res.: 2285 Ocean Ave.; Bus.: Teacher, 150 Albany Ave.; *Proposed by* Martin Barad.

BAUM, SAMUEL: Single; Res.: 823 Nostrand Ave.; Bus.: Dental Technician, 303 W. 42nd St.

BECK, MISS RUTH: Res.: 4817 Tilden Ave.;

BERNSTEIN, MISS MERLE: Res.: 181 Rockaway Parkway.

BIRNBAUM, GEORGE: Single; Res.: 468 Crown St.; Bus.: Salesman, Duncan-Reed, Ltd.

BROWN, MILTON: Single; Res.: 263 East 48th St.; Bus.: Butcher, 25 Hege-man Ave.; *Proposed by* Sol Linchytz.

CHICOFISKY, SIDNEY: Single; Res.: 3900 Kings Highway; Bus.: Insurance, 350 5th Ave.

DAKOFISKY, MISS MARILYN: Res.: 101 Woodruff Ave.; *Proposed by* Regina Kaplan, Annette Cohen.

EPSTEIN, LOUIS: Married; Res.: 810 Midwood St.; Bus.: Bank Examiner, Dept. Health Education and Welfare.

FLATTE, EDWIN: Single; Res.: 1646 Union St.; Bus.: Textiles, 64 Lott Ave.; *Proposed by* Murry Baum.

GALMITZ, ARNOLD: Single; Res.: 1025 St. Johns Pl.; Bus.: Salesman; *Proposed by* Aaron Galmitz, Robert Gutchman.

GOLDBERG, MISS RUTH: Res.: 214 Rockaway Parkway; *Proposed by* Irving Walter, Harvey Schuster.

GOLDSTEIN, DAVID: Single; Res.: 658 Montgomery St.; Bus.: Production Manager, Grove Knitwear.

GOODMAN, JULIUS: Single; Res.: 763 Eastern Parkway; Bus.: Insurance, 217 Broadway.

HAMMERMAN, MORRIS: Married; Res.: 2155 Seneca Drive; Bus.: Attorney, 1558 Fulton St.; *Proposed by* Jacob Cohen.

HOCHHEISER, NATHAN: Single; Res.: 15 Bristol St.; Bus.: Electronics Technician.

KERN, DAVID: Married; Res.: 731 East 49th St.; Bus.: Drug Mfg., 505 Court St.; *Proposed by* Aaron Galmitz, Jos. Jacobs.

KRAUT, JACOB: Single; Res.: 355 Stockton St.; Bus.: News Photographer.

KRUSKOL, MRS. SIDONIA: Res.: 751 St. Marks Ave.; *Proposed by* Mr. and Mrs. Robert Gutchman.

KUPERMAN, HOWARD: Single; Res.: 2345 Ocean Ave.; Bus.: Salesman, Housewares, Flushing and Nostrand Aves.; *Proposed by* Julius Weliky.

LEISS, ALBERT: Married; Res.: 1045 St. John's Place; Bus.: Clerical-Sales, A. Bohrer, Inc.; *Proposed by* Max Crawford, Robert Gutchman.

LEVENTHAL, STEPHEN: Single; Res.: 47 Plaza St.; Bus.: Salesman, Leventhal Bros. & Co., *Proposed by* Harry and Norman Leventhal.

LEVINE, JERRY: Married; Res.: 1025 St. Johns Place; Bus.: Salesman, Lerman Bros.; *Proposed by* Robt. Gutchman and Max Crawford.

REIFER, ARNOLD: Single; Res.: 429 Essex St.; Bus.: Teacher, 856 Quincy St.

ROSENFELD, MATTHEW: Married; Res.: 1477 Sylvan Lane; Bus.: Ciro Sales Co., 21 Maiden Lane; *Proposed by* Dr. I. Leslie Epstein, Dr. Harold M. Lenoble.

RUDOLPH, MISS PHYLLIS: Res.: 661 Ralph Ave.; *Proposed by* Herbert Kaplan, Wm. Walter.

SCHICK, HARRY L.: Single; Res.: 681 Ocean Ave.; Bus.: Plywood, 50 Broadway; *Proposed by* Joseph K. Rowe.

SCHINDLER, DAN: Married; Res.: 1025 St. Johns Place; Bus.: Salesman, R. H. Macy; *Proposed by* Max Crawford, Robert Gutchman.

SIEGEL, MISS MARSHA: Res.: 181 Rockaway Parkway; *Proposed by* Norman Mattisinko.

SLIMOWITZ, JULIUS: Married; Res.: 763 Eastern Parkway; Bus.: Crown Heights Civic Ass'n; *Proposed by* Dr. Milton Schiff, Abe Meltzer.

SOBEL, MISS TANYA: Res.: 181 Rockaway Parkway.

STOCK, MISS FRANCES: Res.: 156 East 54th St.

UHRBACH, HAROLD: Single; Res.: 916 Carroll St.; Bus.: Salesman, Remington-Rand; *Proposed by* Joseph H. Feldbaum, David Schaeffer.

WELIKY, JULIUS: Married; Res.: 964 Eastern Parkway; Bus.: Assist. Buyer, Housewares, 502 Flushing Ave.

YACHINOWITZ, JERRY: Single; Res.: 44 East 52nd St.; Bus.: Butcher, 398 Utica Ave.; *Proposed by* Lawrence H. Fischer.

Reinstatements

MOSER, EUGENE: Single; Res.: 552 Parkside Ave.; Bus.: Electronics, 35 Ryerson St.

BORER, DR. LEE: Married; Res.: 1439 President St.; Bus.: Imports, 580—5th Ave.; *Proposed by* Robert Gutchman.

JAMES J. JACKMAN,
Chairman, Membership Committee.

Holiday Gym Schedule

The Gym and Baths Department will be open Friday, April 4th for men and boys from 12 to 3 P.M., will be closed Sunday, April 6th for the Passover holiday and will reopen Monday afternoon, April 7th for men from 3 to 10 P.M.

For the concluding days of the holiday, the department will be open on Thursday, April 10th for men and boys from 1 to 4 P.M., will be closed Friday, April 11th and will reopen Sunday morning, April 13th for men at 10 A.M.

Annual U. J. A. Dinner

Stanley Steingut, chairman of the Brooklyn Jewish Center Division of the United Jewish Appeal of Greater New York, has just announced completion of plans for the Center's annual dinner to be held Thursday evening, May 15th. Please reserve this date.

Annual Red Cross Campaign

The American Red Cross is now embarked on its annual campaign for funds. Members are urged to make their contributions through the Center. Send checks payable to American Red Cross in care of Mrs. Lawrence Meyer, Chairman, Red Cross campaign.

In Memoriam

We announce with mournful sorrow the passing of

Morris Brukenfeld

of 370 Ocean Avenue, Lawrence, L. I., a former member of the Board of Trustees and one of the Center's earliest members, on March 12, 1958.

The Brooklyn Jewish Center extends its most heartfelt condolences to the family and relatives in their bereavement.

PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

On the eve of the 14th day of the Hebrew month of Nissan, which occurs this year on April 4th, observant Jews all over the world will once again celebrate Passover, the festival of deliverance and freedom. In the Prayer Book it is called "Hag Ma Matzoth," the Feast of Unleavened Bread, with the additional explanatory phrase "Zemon Herusanu," the season of our freedom.

The significance of Passover has served as an inspiring example for all people engaged in the struggle for freedom. By celebrating the festival of its own freedom, the Jewish people pay homage to the great ideal of all human freedom.

As we observe together this joyous holiday, we try to translate the ancient ritual into human and spiritual values so sorely needed today. For all who love and yearn for liberty for all people, for those who respect the teachings of our faith, let us re-dedicate ourselves to the blessings of peace and pray that none shall again be enslaved or made afraid. We wish all our members and friends a Happy Pesach.

MOLLY MARKOWE, President.

9th Institute Day

"Judaism in the New Age," was the theme of our Ninth Annual Institute Day held at the Center on November 26, 1957.

The morning session was begun by a prayer delivered by Mrs. Robert Gutchman. Mrs. Benjamin Markowe, in her introductory message describing the program for the day, stated that the morning would be devoted to the Seminary's program for the younger generation, the future leaders of the "New Age." One of the main projects undertaken by the Jewish Theological Seminary is the establishment of Camps Ramah in the Poconos, Connecticut, Wisconsin and California. Mr. Bernard Resnikoff, the National Director of these camps, explained that they strive to combine Jewish learning with recreational activities. Jewish traditions and customs are observed and Hebrew

instruction is given there.

Following Mr. Resnikoff's speech, a film, "A Voice is Heard in Ramah," was shown commemorating the 10th anniversary of these vacation places. Two campers, children of our members, Cary Aminoff and Nancy Markowe, portrayed their summer holiday at Ramah.

After the Hamotzi, recited by Mrs. Isador Lowenfeld, sandwiches and cake prepared by many members were served by Mrs. Charles Marks and her hostess committee.

At the commencement of the afternoon session, Mrs. Jean Zaldin led the singing of the anthems accompanied by Mrs. Joseph Krinsky, and Mrs. Benjamin Kreitman offered the invocation. Mrs. Julius Kushner, Chairman of the afternoon, gave a synopsis of what had preceded and presented the Agenda. Rabbi Levinthal, who spends his summers at Camp Ramah, verified the wonderful work accomplished at these camps and endorsed this endeavor as an effective method of teaching youngsters to live the Jewish way of life.

Rabbi Kreitman stated that children must be taught to live in the "New Age" and still preserve the tenets and traditions of Judaism. Mrs. Trude Weiss-Rosemarin, author, lecturer and editor of *The Jewish Spectator*, spoke on "The Future of Judaism in America." She felt that a greater emphasis should be placed on philosophy and the humanities than on ways of making a living. She deplored the educational system in America which often overlooks the theoretical aspects of a subject and merely inculcates pupils with a practical approach. Education of Jewish children in the Talmud will instill discipline of the mind together with the moral principles necessary to meet the "New Age." She stressed the importance of educating the girls as well as the boys because of the enlarged role of the woman in today's society.

The afternoon was concluded with a discussion and question period.

The meeting of December 18, 1957 began with the singing of the anthems

led by Mrs. Irvin Rubin and accompanied by Mrs. Milton Schiff, and an invocation was delivered by Mrs. David Gold. Mrs. Benjamin Markowe introduced our guest speaker, Mrs. Fay Schenk, National Secretary and Educational Chairman of Hadassah. In celebration of Jewish Book Month, Mrs. Schenk reviewed the book published under the auspices of Hadassah, "Great Ages and Ideas of the Jewish People." She described the various innovations of the Jewish religion at their inception, traced their development throughout Jewish history and showed their impact on Western thinking and culture.

Mrs. Irvin Rubin, in observance of Hanukkah, recalled for us the dramatic story of the Maccabees. The menorah was kindled by Sisterhood members after an explanation of the Hanukkah lights. Participants of this ceremony were Fannie Buchman, Sylvia Horowitz, Lil Levy, Lil Lowenfeld, Molly Markowe, Betty Marks, Ida Sandler and Sadie Soloway. The Shamas was Joyce Kreitman. Mrs. Charles Marks and her committee deserved a *Yegyashev Koach* for a snack served.

At the Sisterhood meeting of January 20, Mrs. Benjamin Markowe spoke about "The National Women's League of the United Synagogue of America," an organization celebrating its 40th anniversary. Founded by Mrs. Solomon Schechter, wife of the first president of the Jewish Theological Seminary, this group performs many educational and communal services.

"The Ancient Laws of Kashruth in the 20th Century," were discussed by Mrs. Benjamin Kreitman. She explained the Biblical origin of the kosher laws, clean and unclean animals, the laws of slaughter and the separation of meat from milk. Observance of the kosher laws elevates man from his animal state and enables him to become an *am Kodesh*—a holy people. Kashruth was summarized as Judaism's way of sanctifying the act of eating and of transforming the table into an altar. Questions pertaining to the daily observance of Kashruth were answered in the discussion period following.

Mrs. Herman Soloway, Chairman of the afternoon and Torah Fund Chairman described the Seminary's future plans and urged all to be present at the luncheon on March 19th in behalf of this institution. Mrs. Julius Kushner, Chai Chair-

man, reported on the new dormitory for women students under construction.

Cantor Sauler accompanied by Mr. Jack Baras entertained us with a medley of Cheder, Sabbath and Israeli songs.

Rabbi Moshe Samber, National Director of the Leadership Training Fellowship project, encouraged us to live a life filled with Torah and to transmit a love for Judaism to our youngsters.

The meeting of February 17 was cancelled because of the snow storm.

A High Score

Sisterhood's Purim Card Party held on February 25 was enjoyed by all and was a success financially. We raised \$300. Our appreciation to Mrs. Robert Gutchman and her assistants who arranged this social evening.

Where to Find It

Kiddushim: Celebrate your simchas by arranging for a kiddush for the Junior Congregation after Shabbat services. Contact Mrs. Joseph Krinsky (PR 4-1163) or Mrs. Benjamin Moskowitz (PR 2-1248).

Cheer Fund: Donations to this Sisterhood Charity Fund in honor of an occasion or an event will be gladly received by Mrs. Fannie Buchman (PR 4-3334).

All-Day Conference

Sisterhood members are invited to attend the Brooklyn Branch of National Women's League (our Parent organization) All-Day Conference to be held at the Center Wednesday, April 16. Tickets are \$2.50. Contact Women's League representative, Mrs. Joseph Krinsky.

Meeting Dates

Mon., March 31 — Executive Board meeting—12:30 P.M.

Mon., April 21 — Regular meeting—12:30 P.M. A very fine program is being planned.

SISTERHOOD'S THEATRE PARTY

"SAY, DARLING"—the New Hit

Monday, May 5

Richard Bissell Abe Burrows
Marian Bissell

Starring

DAVID WAYNE VIVIAN BLAINE
JOHNNY DESMOND

For tickets call

Mrs. Clara Meltzer—PR 2-2049
Mrs. Doris Mattikow—PR 8-5904

Prices:

\$12.50, \$10, \$9, \$7, \$6, \$5, \$4

THE GOLDEN AGE GROUP

THE Golden Age Group has reported a continuous increase in its membership, demonstrating the fine reputation it has earned in the community and the useful service it renders. Sociability is the keynote of every weekly meeting, and the group now has many committees which carry out the functions of the club.

The Golden Age Group has a club room in the building, open every day, where the members meet informally and refreshments are served by the members.

The group celebrates our joyous holidays with beautiful parties. Topping all these was a testimonial Purim Party tendered to our beloved President, Mr. Horowitz, on March 4, in honor of his birthday. An able committee under the leadership of Mrs. Goldman, our hostess chairman, planned and prepared a delicious meal with traditional Purim refreshments. They decorated the room tastefully and the entire afternoon was a delight. There was a varied entertainment by Golden Agers of our and other communities. A gleaming kiddush cup was presented to Mr. Horowitz as a token

of the esteem and appreciation of the Club, and to close this affair in a most fitting manner, a collection was made for a Matzoh fund to be sent to Israel. For as our President said, according to our Jewish religion, when we rejoice we must also think of our needy brethren and help them. The response was most generous.

All senior members of the community are welcome to attend our weekly Wednesday meetings and to share in the companionship and collations.

MRS. JOSEPH J. KRINSKY,
Representative for Sisterhood.

IMPORTANT NOTICE TO ALL CENTER MEMBERS

We will celebrate the 70th birthday of Rabbi Levinthal on two evenings in May—

SUNDAY EVE., MAY 4

and

WEDNESDAY EVE., MAY 7

Please hold these two dates in reserve and watch for further details to follow.

YOUNG FOLKS LEAGUE

AS THIS administration of the Young Folks League ends its successful season, I wish to express my thanks to all for their valuable contributions during my administration. Special thanks goes to our own First Vice-President, Elliott Lewis, the man behind the scenes. His work in the group, though perhaps not visible on the surface is the backbone of the Young Folks League. I cannot express enough appreciation for the masterful job he has done. To the other officers and members of the executive board as well as to all of the general membership I wish to acknowledge their enthusiasm for our organization. I cannot thank my Executive Board enough for their valuable efforts.

Because the very successful Cotillion held last May was the springboard for this administration I wish to urge everyone to attend our Cotillion this May 10th. It will be a wonderful affair.

Let us not forget that the coming summer season will bring more fun and gala get-togethers for our group. The usual rooftop meetings will be climaxed

by our August beach party. So, in-between your vacations, don't hesitate to attend our meetings and you will be delighted with the vacation spirit surrounding us.

In the tradition of fund-raising the Young Folks League will continue in their effort to hold various social events. Contributions received from these affairs will be for the benefit of philanthropic organizations.

I am certain that all of you will continue in your good work and that you will derive as much satisfaction from time and energy spent in the coming administration as I did in the past.

APRIL CALENDAR OF EVENTS

Wednesday April 2: Champagne Hour—Professional dance instruction and contest. Free champagne to winners.

Wednesday April 9: Model Seder.

Wednesday April 16: Mind-Reader and Hypnotist.

Wednesday April 23: Cabaret Nite—U.J.A. Dinner.

SAM KESTIN,
President.

THE HEBREW SCHOOL

A GROVE of 1,000 trees were planted in Israel by the students of our Hebrew School in honor of Mr. Julius Kushner, chairman of our School Board and Mrs. Kushner, former president of our PTA. The presentation of the scroll was made by David Forsted, president of the G.O. at a Tu Bishvat assembly held on Feb. 9. Dr. Benjamin Kreitman and Rabbi M. H. Lewittes spoke in honor of the recipients of the scroll.

Special Mincha services were conducted during the month of February by the pupils of the upper grades. The following classes took part: 3A-1, 3A-2, 3A-3, 4A-1, 4A-2, 4A-3, 5A-1, 5R-6 and 6. Allan Rosenthal served as *Hazan*. Arrangements for these services were made by Mr. Leo Shpall, assistant principal.

Jewish Music Month was observed by two assemblies held on Sunday, February 16 under the direction of our music instructor, Mr. Jacob Grumet. The following took part: Betty Cabot, accompanied by her mother; Mark Redlich; Beatrice Reifeld; Natalie Schleifer; Elliot Silverman; Bernard Teigerman.

A group of 88 students and parents attended the theater for Jewish Children on Sunday, March 2. Two plays, "The Wind on Trial" and "King Solomon's Daughter," were shown. The excursion was sponsored by a joint committee of teachers and parents representing the PTA. Mr. David Slominsky was in charge of the group.

The Megillah reading for our school took place on Wednesday, March 5. Mr. Aaron Krumbain read excerpts from the Megillah. Each child who attended received a *grogger*. *Hamantaschen* were distributed at the close of the service.

The annual Purim entertainment was held on Sunday, March 9. Class 3A-2, under the direction of Mrs. Dorothy Ross, presented a playlet called the "Bible Circus." This was followed by a masquerade in which 200 children participated. Mrs. Harriet Dreilinger presented a program of Purim fun and magic.

Pupils of the Hebrew School took part in an Oneg Shabbat on Saturday, March

1. The Oneg Shabbat was followed by a *shalosh seudot* (third meal) tendered by the Youth Congregations Committee under the direction of Mr. Harry Goldstein. The Havdalah Service was recited after the shalosh seudot. Rabbi Lewittes thanked Mrs. Evelyn Zusman for arranging this impressive celebration. He remarked that this was the first Havdalah Service arranged in such grandiose style for the pupils of our school. One of the

parents was overheard to remark, "From now on the Havdalah will be recited in my home each Saturday night." All who attended were greatly pleased by the wonderful Sabbath spirit shown in the singing and recitations and in the entire celebration.

A Model Seder was held by the PTA on Tuesday, March 25. The Seder for the students of the school was held on Monday, March 31. Members of the choral group led in the singing of the various portions of the Haggadah.

YOUTH ACTIVITIES

OUR club members went through some very exciting experiences last month. On March 1 a record number of teen-agers attended an entertainment and dance under the sponsorship of our U.S.Y. Council. This, however, served only as a "warm-up" for the annual Purim Carnival held the following Saturday night. It was for this latter event that our clubs had been preparing for many weeks in advance. The colorful decorations, novel booths and gay band music helped make the evening memorable for hundreds of children, teen-agers and adults.

The gay Passover festival lends itself nicely to club programming. Many of our clubs have had model Sedorim, complete with delectable holiday foods and trimmings. Now come the Third Seder celebrations after the two regular Sedorim at home. Our members look forward to these events and have worked hard to prepare suitable programs.

Since this year marks the tenth anniversary of the establishment of the State of Israel, we are working on a Salute to Israel Festival for the parents of our

members and the members of the Center. Further details and announcements will be issued at a later date.

The big climax of the year will be a week-end at Camp Mohaph, Glen Spey, N. Y. The date is June 20-22. This is the first time that a project of this sort has been undertaken by our Department of Youth Activities, and it promises to be a substantial factor in continuing the growth of our program.

Attention Parents:

Registration for the new season beginning in September for children of Center members only will take place shortly. If your child is now in the Club program he or she will receive notification of the registration dates.

Members of the Center whose children have not attended the clubs are urged to have their children participate in the youth program. While children of Center members are welcome and free to register at any time during the year it is preferable to have the maximum registration of Center children at the start of the Club year.

JUNIOR LEAGUE

FOR its meeting on Thursday, April 3, the Junior League will present a specially arranged Passover program. Selected portions of the Seder service will be reviewed and explained, there will be instruction in the songs of the festival and an original playlet will be presented by the dramatics group.

The Junior League will of course not meet the following Thursday, April 10, because of the holiday. The meeting on April 17 will consist of a pre-convention program in anticipation of the forthcoming National Convention of the Young People's League of the United

Synagogue of America. Our Junior League is traditionally well represented at these annual get-togethers.

Another tradition of the Junior League is to sponsor annually, a session on vocational guidance. This is held in the spring, when the basic decisions of occupation and higher education usually are made. To this end, Mr. Melvin D. Freeman, consultant of the B'nai Brith-Federation Employment Service, will appear on April 24 and preside over the annual vocational guidance session of the Junior League.

MEN'S CLUB

THE newly-formed Men's Club of the Center is now well established as one of the "landmarks" of our institution.

Not only has the Men's Club been instrumental in bringing in new members to the Center, but it has also provided interesting and informative meetings, which have served to maintain the interest of the "old timers."

The next meeting is scheduled for Monday evening, April 14th. Watch for further details.

In addition to monthly meetings, the Men's Club is now sponsoring a week-end at the Breakers Hotel, Atlantic City, commencing Friday, April 25 to Sunday, April 27.

The entire Men's Club looks forward with great anticipation to a large turnout by the members of the Center for this enjoyable weekend. Certainly, a sociable weekend at one of America's finest kosher hotels should serve to tighten the bonds of the members of the Brooklyn Jewish Center to an even greater degree. Rates are very reasonable—\$12, \$13, \$14 daily; \$7 for children under 7 and \$8.50 for children from 8 to 13 years. Special attractions are: Swimming pool, Turkish baths and steam rooms; Midnight Splash Party; Music and Dancing; Broadway Floor Show; Three full-course meals daily; Get-Together Cocktail Hour; Midnight Smorgasbord; Refreshments afternoon and evening; Play room for children; Free parking. Do plan to join us—you and your friends are most welcome!

ROBERT A. MORSE.

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